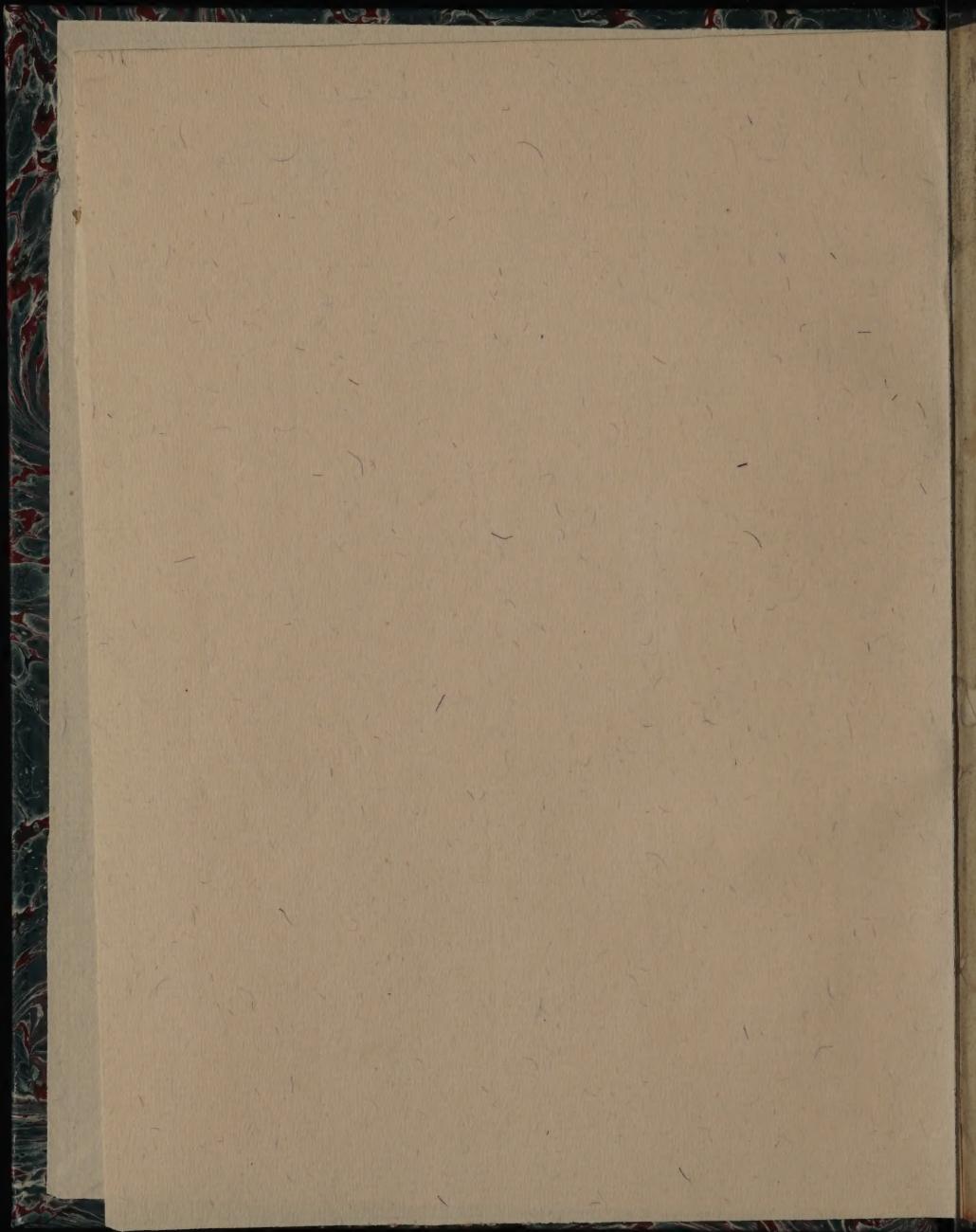


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A TREATISE OF BLAZING STARRES IN Generall.

As well supernaturall as naturall : To what Countries or
people soever they appeare in the spacious world.



LONDON,
Imprinted by *Bernard Alsop*, and are to be sold
by *Edward Wright* at his shoppe neere
Christ Church gate, 1618.

THE FIGHTING
OR GUNFIGHTING

BY GENE LEE

HTVOR

Friedrich Nansen

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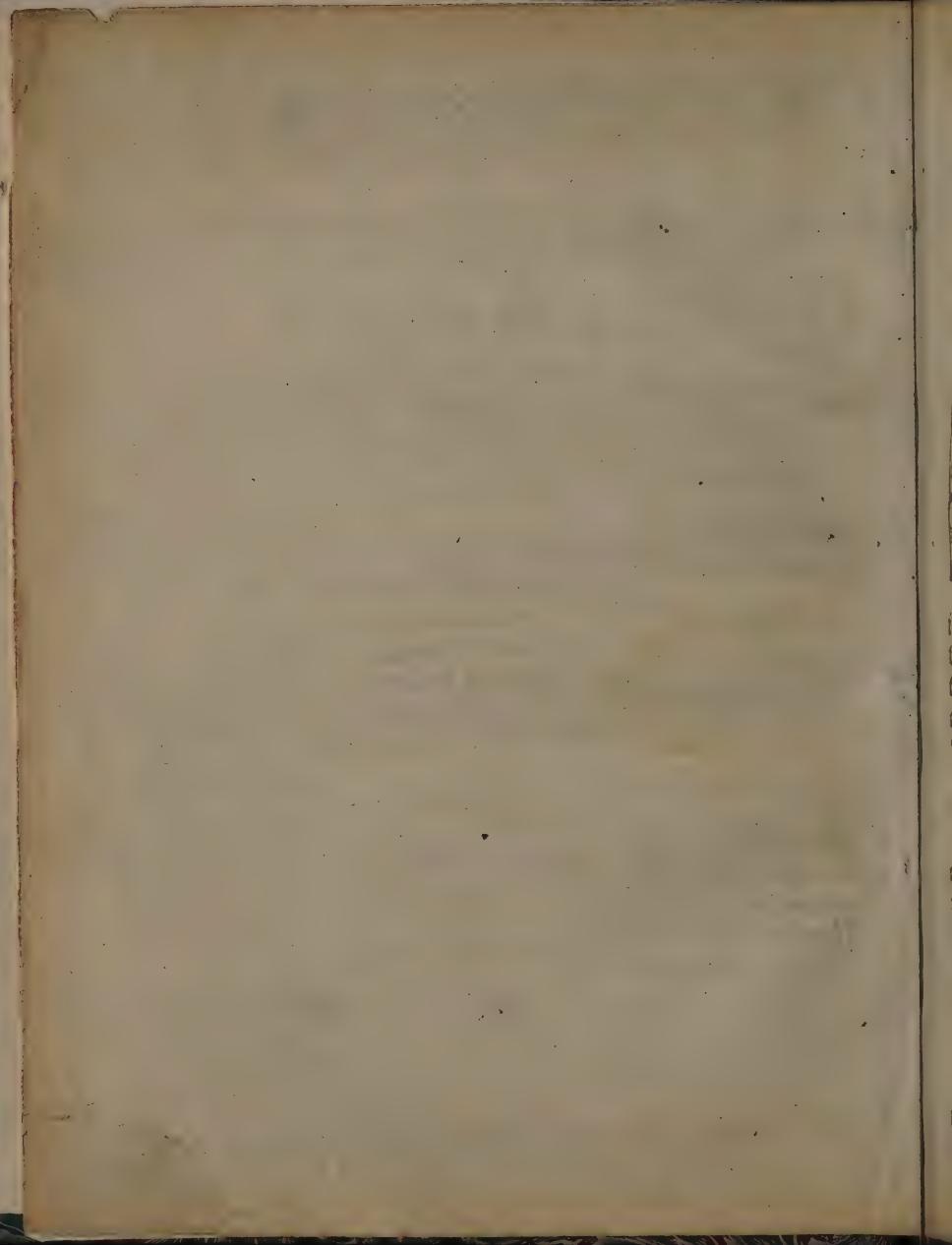
A Prognostication of Blazing Starres, according to the opinion of the Poet *Pontanus*.

Of stirring winds, with blustering blasts which blow,
Of bloody broyles, by force in fatal fight:
Of peoples pompe, the pitious ouerthow.
Of Potentates the death, in wofall plight:
The Blazing Starres aloft like lampes of light
In th'Est or West of azure coloured skies,
Forewarnings and signes when they arise.

If still they stand, and offer not to change
The place, where first in sight they cast their beames,
Then shall issue much mischiefe rare and strange:
As gaping wounds, and sluzing bloody stremes,
In foughten field, twixt nigh adioyning Realmes.
Such ciuill stormes shall ouerrunne the land,
That some shall bath in kindreds blood their hand.

And if they take their course vnto the East,
A signe it is that forreigne foes with force
Prepare apace, to spoyle both most and least:
With edge of sword sweet life still to diuorce
From panting heart, deuoyde of all remorse.
Thus East or West in sight, they haue their dome,
And signes they are of things in time to come.







Why, and whereupon Blazing Starres haue theyr
Names,

CHAP. I.

Bysomuch as a man furnished with all kind of knowledge and learning, shoule so search after the vnderstanding of great and high matters, that he haue not meaner things in vnderstanding contempst and disdaine, by whose benefit (as of blazing experience teacheth) the greater are attained, because they minister certaine helps and aides to aspire and reach vnto them. Hereupon it followeth, that lesser things are not to bee neglected, without the which there is no passage to the greater, nor any possibilitie to pearce to the perfect proesse of them, except by the forerunning of them, preparation be made for vs to ascend, and climbe vp to the hidden knowledge of the other. Therefore, lest this our labour lent and layde out for common vtilitie and profit should be subiect to the biting blowes of furious ennie, and lesse such as desire perfection in profession, as also certaintie in delivering Doctrine, shoule complaine, that wee sell shadewes for substances, phantasies for verities, and imaginations for demonstrations: we will say somewhat in the entrance of this worke, touching the name of a Comete or Blazing Starre, and so passe orderly to our purpose.

The Starre which the Grecians call Cometa, the Latines
Stella crinita, we Englishmen a Blazing Starre, hath his deno-
mination (as well by the assertion of the one, as the other from
the form and figure which it beareth, at such time as it appeareth
in the ayre: because this kind of starre seemeth (in our opinion
and iudgement) to shooe out leng stakcs of fire in the E-
lement, or bright and lightsom spackles continued in length like

A Blazing star
is named after
the forme and
figure which it
beareth,

A Treatise in Generall

unto the hayre, which the Grecians call *Coma*, and thereupon *Cometa*, and the Latines *Crinis*, whereof it is named *Stella crinita*: so that the resemblance or representation which this Starre giueth, is the occasion that it is called a *Comet*, or *Blazing Star*, As Augustus Caesar calleth that Starre, which appeared at such time as he published Pageants of pleasure: and hevves of *Triumphi*, by the name of *Comete*: and which Suetonius Tranquillus called *Sidus crinitum*, and divers others haue semblably termed,

The likenes of
blazing stars as
somtimes they
appeare.

Neither was the Imposition of this name absurd, or against reason: for whosoeuer shall iudiciously behald those kynnes of Starres, he shall perceyue, though not most perfectly, yet not very darkly, how it shootheþ out long and slender lines of sparkling fire, this way and that way, insomuch, as a man would thinke and suppose the same not much unlike unto scattered hayre to a broome or a robbie of Wyrrh, to the tayle of a Peacocke, to the beards of a man, &c. as we are taught by deuout nation.

That Blazing Stars are sundry and diuers.

C H A P. II.

The Stoyckes
opinion of
Blazing stars.

Blazing stars
differ in colour

BLAZING STARRES are not onely very many in number, but also diuers in appearance. The Sect of the *Stoyckes* sayde, that they are beyond two and thirtie, of whose sundry names, and soverall effect, Abienus not unwisely hath written. Concerning their number and names, we are heare to be not curios: wherefore we will come to their colours and likenesses wherein there is not an uniformity and generall agreement, but a difference. For some Blazing Starres seeme bloud redde, horrible to behold, and (as it were) crisped, and curled in the crowne or upper part, tending towaards the Skies: whereupon they are commonly called *Comets*. of which the Poet hath his saying:

Like as in moyst and dewie night,
When Comets red as bloud,
Appeare aloft: the spectacle,
and signe is little good.

This

Of Blazing Starres.

This Figure haue they, when they are thicke on the one side, and stretched out in length on the other side.

Some Blazing Starres there be, which haue a certayne han- Blazing stars
ging downward at their lower part, in the likenesse of a long vary in figure,
beard, or the mawke of a horse: which happeneth by reason of the Trailed Star,
thin matter and substance which is in the other parts, which kind
of stars are called Pogonii.

Other soms there are, which appear in the likenesse of a speare or Javelin, and they are called Acontij: or such a one as testifieth Speare stars.
Plinie did Tiberius Cæsar, in his Consulship, penne passing and excellent Poems, or Verses of notable inuention and singular conuenyance.

Other some there are, shorter somewhat then the former, and they be shapt towards the top like a sword, whereupon they are called Piphij, resembling in colour gold after a sort, but yet so notwithstanding, that (of all other) they are most pale, wanting beames, blazes, or strakes: hauing nevertheless a certaine brightnesse in them, like the glittering of a sword.

Other soms there are which are called Phitites, in forme and sa- Tun starres.
thion like a Tunne, hauing in the hollow part of them the shew of a smoaky and smothering flame, much like unto the Blacke-Smells Forge, or vessels daubed and smirred with pitch, set on fire, which cast a darke and mistie light, and men haue sometimes used for the preseruynge and fresh keepeynge of their drinke.

There are besides them that we haue reckoned Comets called Horne starres, Certarij, because they appeare to our sight in the similitude and likenesse of a Horn: Such a one was seene, when the Grecians encamped at Salamina.

Other soms also there are, which be called Lampades, because Lampe stars.
they cast a shew of a burning torch, or flaming Lamps of which sort sundry haue bene, and that not very seldom.

Furthermore, some thers are which be called Hippci, because Mawne stars.
they seeme to haue about them (as it were) a Horse Mawne, going round about them in circle wise, with straunge mouing and swiftnesse.

To be short, some Blazing Starres are seene in the Ayre, glistering with strakes and stremes like bright silver, that it paleth the abillity of mans eye to looke and behold them, where-

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in (as in a cleare glasse) God is representes, in the likenesse and shaps of a man. And such a one (as some do hold opinion) ; was that which appeared to the Witemen in the East, and condacted them to the place where Christ was borne : concerning the appearing whereof, thus sayd he to the Hierosolomite. Wee haue seene his starre in the East, and are come to doe him worshipe.

Blazing star
representing as
were in a
lassie, the L-
nage of God.

But touching this, we purpose (peraduenture) to say somewhat in the winding vp of this worke. We know not that besides these which we haue rehearsed, there be many more formes and figures of Comets or blazing starres, and many more sorts, of which particularly to discourse, is not our meaning or entent, nor yet a matter of such weight and importance, that it shoulde require present and perfect handling : we will therefore to that which is more necessary.

In what part of Heauen blazing starres appeare most com-
monly.

CHAP. III.

In what part
of heauen Blaz-
ing stars are
seen.

They that haue written things notable, and profitable of Astrologie, and haue discoursed things concerning the influences and governments of Starres, in such sort and order, that the knowledge issuing from their travells, offereth fruit not deseruing reperance : They (I say) haue affirmed, that Blazing Starres never appeare in the West part of Heauen : but either vnder the North, in some one part or other, but uncertaine: howbeit, most commonly in that bright and cleare part, which is called the Milkie Circle: or else (which is seldomesene come to passe) they appeare in the South Pole, but yet without any blaze, in the seasons of Winter especially: yet it is recorded, that a Comet appeared to the Aethopians, and to the Aegyptians, and that the King of those people, gaue that Blazing Starre a name, calling it Typon, because it had in it a double resemblance, namely of a round ball, and of a fire, in so much, that according to the iudg-
ment of sense, it might not so aptly be called a Comet or Blazing Starre, as a fiery or flaming ball, or a round compassed and burn-
ing knot.

Of Blazing Starres.

At what time of the yeaire blazinge starres appere, and how long they continue.

CHAP. IIII.

Although Damascene (an Authour in my judgement worthy reuerence) is of opinion that a Blazing Starre, is a Starre newly made and created for the time present, which vanishest out of sight, and ceaseth to appere, when the thing whereof it is a signification is accomplished, and come to passe: yet notwithstanding experiance (whom writers name, the Mistresse of many mysteries) informeth and teacheth vs, that a Blazing Starre may appere at any season of the yeaire: but moare often in summer and then specially, when the Starre calles Canicula ariseth, and ruleth the weather and time of the yeaire, according to the proportion of the influence, and that they continue seuen dayes at the least, and not above four score at the most, the authoritie of Plinic, giuing countenance to this opinion.

Howbeit, this assertion, together with the testimony of Plinic may be improved by examples: For (as it is uniuersally knowne) a Comet, which appeared before the ouertholo of Hierusalem, was seene blazinge in the Element, to the wonderfull astonishment of the people, by the space of a whole yeaire, as Eusebius and Iosephus verified.

But we must note, that this Comet, and the appearance of the same, which was full of horrour, is not to be ascribed unto Nature, but to be attributed immediatly unto God, the Father and founder of Nature, althoough the sect of the Pythagorists thought, that all Blazing stars were to be referred unto Nature who hath provided that their appearing shoulde be at certaine definite, and appointed times of the yeaire.

Touching these Blazing Stars also, of the same sect there was some, who supposed they were perpetuall stars, and not temporall, and that they had an ordinary course to run, as other starres haue their revolution and circular motion, and that their appearing proceeded from none other cause, then when they were, forsaken and left of the Sun, whose brightness and nerenesse is the occasion as they shooke, that Blazing stars do not appere.

The opinion
of the Pytha-
gorists touch-
ing Blazing
starres.

A Treatise in general

Whereof Blazing starres are engendered (according to the judgement of Diuines) and what they are indeede.

CHAP. V.

Originall of
blazing stars.

THE Religious Divines, like very well of this plausible and true opinion, that Blazing starres come of no other cause, then from the holy Counsell and Providence of God; that there is no matter of their generation, as Phylosophers imagine, but that God maketh them immediate messengers and Ministers of his will, according to the time and place, as it best pleaseth his high and eternall Majestic: (that by them) he might give vs advertisements of afterclaps, to prepare our selues onward to meete his Fatherly mercy, or to suffer the bitternes of his sharpe judgement. Whereupon they inferr this consequent, that Blazing Stars are supernaturall, and mere worlds wonder.

To whose Sentence I agree, and most willingly assent, being thereto moved by arguments of forcible perswasion, and in number infinite. Principally, because it is a Christians duety, to ascribe more to Gods prouidence, then to the forces of Nature, who God hath not onely Created, but also doth dispose and gouerne.

ome Blazing
arres natural,
shersome su-
ernaturall.

Yet for all that, I may not utterly deny, that they are naturall, for so much as I am not (or at least ought not to be) ignorant, that Nature causeth blazing starres; howbeit so, that God is the Originall and princiyall worker of such Wonders, and that their ground and causes are naturall, and not so secret and doubtfull: but that otherwhile the capacity and reason of man may conceiue and compasse them. And yet contrarywise, I stand not in denyall, that those blazing starres are supernaturall, which the most mighty Monarch of the heauens, Creator of all creatures, and Maker of all Starres and Spirits, rauelth of nothing to somethynge, vpon a sudden, in a moment and pricks clime, to the admiration of all men, and to the reuelling of his Omnipotency.

All things are
possible to
God

Expedient and necessary it is to belieue, that with God all things are in ability, and that whatsoeuer is done eyther by day, or by night, naturally or supernaturally, it commeth to passe by his appointment, and that it pleaseth him otherwhiles to create something of something, and otherwhiles againe, something of

Of Blazing Starres,

nothing. To that which never had matter, can he give fashion and figure, and beautise that with forme and countenes, which never had foundation nor being. It consisteth in his might to moysten the earth with shoures distilling from the cleare skies, without the meanes of lowring and dropping cloudes. He can woyke bothe wayes, to whom nothing is impossible: Now gathering the cloudes together in an heape, from the vitemost corners and coasts of the world, now turning againe lightning into rains, which covering the heauens with cleubes, and preparing raine for the land: For, Great is the Lord, mighty is his power, and of his wisdome there is no number or end: And therefore I am easly drawne to beleue, that Blazing Starres may immediately appeare from God, and be supernatural, when it pleaseth God, vpon (some singular cause) to give them beginning, matter, and substance of nathing.

Such a Blazing Starre (no doubt) was that Pillar of the cloude, whereby the Lord (in oblation) most miraculously went before the Israelites his people out of the Aegyptian Soule into the Land of Promise in the day time: and that Pillar of fire, which never left the face of Gods chosen in the night.

Not unlike to this was that Blazing starre (as I suppose) which threatening destruction to Ierusalem, was of no lesse continuance then terror, rendering the space of a whole yeare, which is not proper to naturall Blazing starre.

To conclude, as well Diuidines as Philosophers and Astronomers assume thus much in this case, that alwayes, in a maner, Blazing stars doe arise of causes natural, albeit the Lord God is the principall authoer and worker of them, as in the Chapter following it is evident.

The pillar of the cloud, and the pillar of fire were Blazing stars supernatural. The Blazing starre which appeared in Ierusalem, was supernatural.

Whereof Blazing starres do engender, according to the rules of Philosophers; and the Canons of Astronomers, and what they are in deed.

CHAP. VI.

Concerning Blazing starres I finde some disagreement betweene Philosophers and Astronomers, Anaxagoras and De-

A Treatise in generall

Democritus sayde, That a Blazing Starre was nothing else but a certayne bright shinirg in the Element, procured by the coniunction of two starres: To such opinion, In y^e seale of late did semewhat incline and leane.

Otherosome also there were, which supposed a Blazing Starre to be but a certayne dimme and darke light compassed, and (as it were) cloed vp in a cloud. Other some sayd, that it was a cloud purged, and purifid from earthly matter and grossenesse, which receiving light from the other Stars, casteth abroad clear strakes of brightnesse, smal and slender, like unto hayre, or fine wrought flake, that doth inclose the same.

Aristotle his
opinion of
Blazing stars,
and their ge-
neration.

Otherosome againe, thought a Blazing Starre to be but a certayne cloude, kindled and set on fire with a hote flauing clearnes whose opinion Aristotle sameth to haue sauoured, who supposed that a Blazing Starre did consist of a drye vapour, which being drawne vpward into the highest ayre, is there set on fire: and that this blazing Starre taketh substance of earthly exhalations, very hote, dry, fat and clammy: which being carried into the upper region of the ayre, is there kindled and burneth: to whom all Philosopers (in a manner) of this cur age haue subscribed, and some Astronomers also, who with Aristotle thinke no lesse, then a blazing star to be but an earthly vapour, somewhat thicke, fat and fat in substance, like oyle or birdlime, which being drawnes vpward, ne to the Sphære of the fiery Element, and touching the hollownes of the Obe or circle, is therby heat rarified, made thin and set in a flame: so that by the consent and mutuall agreement of these two sects (although some doe vary) it is concluded that a Blazing Starre is engendred and made of Ayre, set on fire, by reason of the nearnesse of the Element of Fire, that Ayre containeth in the matter and stiffe of a blazing Starre, and that the Ayre next adioyning, and being by the element of fire, is called a Blazing Starre, and is no leste indeed then it is named. Which representeth the colour of fire to our eyes, because the drye vapour in it is kindled, burneth, and leste with the light of the flame, which is mured to and fro, by the vnder ayre: where vapours of like nature, quality and substance arising, give continuance and length therunto, whereby it puttethly the name, after which it is usually called.

Upon

Of Blazing Starres.

Upon this agree our late Phylosophers, in a manner all, counting the doctrine of Aristotle, worthy credite and subscription: although as well the sect Stoicall vary therest, thinning Blazing Starres to be but ordinary Starres, not differing from other Starres which appears in the Ayre, and so haue aboue thirty and two in number, not as also they, which hold this for a verite, blazing Starres to be perpetuall Starres, and to haue a limited course or compasse, but never to blaze and glister in the Ayre: saue when they are left and forsaken of the Sunne, whose clearenesse dimmeth and dampeth vp their brightness, that it can neither appear nor be perceived. And they in like sort, which leane to this opinion, that blazing starres, be Starres, hauing their certaine appointed times of appearance.

Now, as I dissent not from the first, those I meane, whose opinion draweth nearest to reason and truthe, so I haue not altogether from them, who hold opinion that a blazing starre may be supernaturall, and also naturall, and that the same taketh generation of a fat humour, and of fiery sores, whereby it is dissolved, and at the length consumeth.

Wherupon this consequent is to be inferred, that we cannot call a Blazing Starre properly a Starre, but Catachrestically, as we may so terme them, I meane (using in our phrase of spech) a certaine abuse: although Augustus Cesar (wherof we haue given a caveat in the beginning of this our Treatise) called that Blazing Starre, which appeared at such a time as he published his Pageants of Triumph, by the name of a Starre: and which usurped name also Suetonius applyeth to the selfsame thing: they both adding unto it this word Crinitus, which we also, with no less abuse then they, call Blazing.

This Blazing Starre also sayd, which appeared in the time of Augustus Cesar, and shined so gloriously, some imagine, and suppose, to be the selfe same Starre which directed the Wisemen to the place where Christ was borne. But I cannot allow of this opinion, and why I do so much mislike therof, the reasens in the next Chapter following, do declare. In the meane season, I would not wade into wonders aboue my capacitie, lest I waunder in wildernes of doubts, but I desire rather to be wise with sobernesse.

A Treatise in generall

Whether the starre which conducted the WISEMEN to the place where Christ was borne, were the Blazing Starre, whereof the Emperour Augustus did speake, calling it by the name of a starre.

CHAP. VII.

Christian duty admonisheth me, in few words to make mention, what maner of miraculous and strange Starre that was, which (after a rare and wonderfull fashion) lead the WISEMEN unto Christ being in his infancie. Which some men (verie rashly, and with want of advise ment) conjecture to be the Blazing Starre, which appeared, and cast a great light at the same time, that Augustus Cesar made shewes of great pompe and solemnite, whose arising was in the North part of heauen, about the eleventh houre of the day, and continued (as Plinie playnely testifieth) leuen dayes space full and complete.

Of which thing, although Picus Mirandula hath not godly and grauely discoursed, yet thinke I, that it is my duty, compendiously to reason, what in this point may be maintained, without hurc or prejudice. And so much the rather, because I would not seeme in this matter, to fauour the Astrologians, for so much as they sworne as farre from traeþ, as the world is wide, and the heauen is high.

Concerning the Starre, I mean that which appeared at Christ his nativity, the Euangelist, whose evidence is tryed with the touchstone of trueth, writeth in this wise. *Eidomen garton Aftre auton en se anatale.* Amoag all which word of this clause, penned by the finger of the Euangelist, the Latine interpreter turneth this word on Aftre, Stellam, learnedly (no doubt) and truely. The Euangelist yet againe saith thus. And, behold, the starre which they saw in the East, went before them, vntill by approach, it stood over the place, where the habs was.

For we have
seen his starre
in the East.

Of Blazing Starres.

By these testimonies, it is apparent and manifest, that neuer Aster, nor Astron, doe signifie a Blazing-starre. Whereby the errors of Phlebon and Harpocrates, are convinced, who also deuided that the Starre which shewed and shined in the East, and red in contre was the WISEMENS direction to Iudea, was the selfsame Blazing starre. They appear surdly times & Scorre, which in the time of Augustus Cæsar (as is aforesayde,) of great d- so gloriously glistened: when it is as evident (as the Sunne shone at noonday) how that Blazing-starre appeared many yeares before they were dis- ffoze the Nativitie of Christ, and arose in the North part of hea- ren: whereas the Starre (which was the WISEMENS guide into Bechlehem) appeared in the East.

Furthermore, what man would so soon be allure to belieue that a Blazing Starre would be thought of the WISE men, a thing of such certaine and infallible Prognostication, that the arising and proceeding thereof, should embolden them to commence such tedious iourneys, and to attempt so many weary labors: where, in they might bee of his opinion and iudgement as well, that the Blazing starre gaue soe knowledge of something else, besides the Nativitie and byth of the King of the Iewes.

Wherefore it is more credible, that those WISE men followed the Starre which then appeared, eyther vpon perswasion of the booke which Seth compiled: or else by the motion of Balaams prophetic: for that they were of the kindred and affinitie of him, as some holie opinion: Or else by the ministry of Angels, or by Heauenly inspiration, or else by a mention & warning giuen in the booke, which might (why not?) give them vnderstanding as wel of this, as it gave them knowledge (afterwards) to avyd the presence of Herod, and to retorne another way into their countrey, and not the same by which they came.

No man is able sufficiently to declare the erroneous opinion of Julianus, that irreligious rerester, who assumeth this Starre (which he calleth by the name of Asaph, according to the opinion of the Aegyptians) to come and went, to expiate every foure hundredth yeares, and that it bethineth many thirgs both marvellous and mortall.

Julianus the
Apostata his
opinion, as re-
pugnante to
reason & ver-
tie refuted.

But tell me (if thou canst) theu false Prophet and per-
uerse Apostata, if thou wilst have thine opinion, tally alay-

A Treatise in Generall.

countenance of credite: How cometh it to passe, that those
Wisenmen neuer attained to the understanding of that Starre,
and the determinate arising of the same, at a definite and appoin-
ted time, but that they then came to the intelligence therof, when-
it was within the contemplation and view of their spes? How
cometh it to passe, that the appearance therof was so far from
horro; and mortalitie, and that it gaue presignification of joy,
that to them was borne the King of the Jewes? And if it be es-
sentially to woxke wunders, and to compasse strange and prodigi-
ous events, why then did it not every sower hundred years (by
succession, season and degrees of times) prognosticate som semblable
thing, like unto that which was communicated to the know-
ledge of the Wisenmen? why did it not, after a thousand, five hun-
dred and thirty years, or within the compasse and revolution of
that time, bring forth a new King to the World, or som other rare
and wonderfull effect, to kindle in the hearts of men, manifest
admiration? or else if it suffered an Eclipse or deprivation of that
singular qualitie, and so become dype, barren, and unfruitfull:
why did it not appeare still, though weakened in working, but
lost utterly and for euer appearance in the Heauens.

Thou swauest therefore, and wandrest farre and wide from
the sincere truth, and givest a witness of thy pertinacy to all
people, and of thy soule i[n]iquity towards God, in that shins
owne opinion, which is more stranious, someth unto the pass-
ing plausible: thou (in the meane season) regarding from chris-
tian Religion due reverence, and strugling with tooth & nayle
to make it contemptible. But all in vaine, thou wrestles with
the waves, which in the end will overwhelme the in thy wil-
fulness. For, the truth giueth in a contrary verdict against thes,
with the which whosoever haue armed themselues to encounter
successe hath not haens prosperous, because they attempted com-
bat with a mightier then themselues, and being overmatched,
were carried into captivity, and cast into confusion. This Starre
therefore which the Wisenmen saw, was no Comet or Blazing-
Star, as diuers haue dyamed, but som new Star, which of purpose
was appointed to expresse the prouidence of God, as in the gos-
pell it is apparant: not being of the number & host of them, wher-
with God garnished the firmament in the creation: but differing
from all

The Authors
idgement in
the winding vp
of the con-
queror.

Of Blazing Starres.

all Starres both Fired, Wandering, and Blazing, which to bee
this testimonie assoozedeth authoritie: For that there bee some
which are of this iudgement, and holds it for a veritis: That in
this starre (as in a glasse) was included the likenes of a Childe: by
to which Opinon they might (per se) neutars be induced, by the
words of the Wise-men saying: Beholde, we haue seene his
starre in the East.

It could not chose then, but be a neixe Starre, and a Starre
importing a myracle: For so much as neyther the selfe same, nor
any like unto it, euer appeared in the former ayes, nor at any time
shined in the skies for the space of a thousand fies hundred and
thirty years, after the Nascency of our comfortable Sauioy, Be-
ing I say, a starre by the grace of God created, for the execution
of his message, whose pleasure being accomplished it consumed,
vanished, and was no longer object to the eye-sight of men being
causall and temporall, not naturall and continuall.

But of this Discourse sufficient is sayde, as well for the im-
proving of basauoury opinions, as also for the discouering of the
infallible trath reuocable in this present purpose. Now will I
make a retrogradation, and returne to mine arguments, concer-
ning Comets or Blazing stars, having thought my pen not un-
siftfully occupied in this last particular.

Whether Blazing starres propoort and foreshew some strange &
wonderfull thing to follow.

CH:AP. VIII.

IT is called in controwerste, whether Cometes commonly ter-
med Blazing-starres propoort any prodigious thing and worlde
wonder. Some in this behalfe seeme to bee resolued, and make
their answere in this sort: That as Blazing Starres are rare &
seldome: so they signifie soone thing that is rare and very
strange, vnto which opinion they cleave, being therenuers drawn
partly by dayly experiance, and partly also lead by the causes from
tho whiche they set their originall.

And to say the plaine truthe, when haue Blazing stars cast
their glimmering beames, and lightned the ayre with their gli-
mering brightnesse: but something hath followed, contrary to

Blazing stars
are signes of
some strange
thing to com

A Treatise in Generall

common course, and farre otherwise then by usuall and accus-
med order is receyued: Why then shoulde not Blazing stars as
they are rare, so inferre and draw with them rare effects? And
why shoulde we otherwise thinke, then that by their generation
also, soms strange thing is signified: siring that other Starres
shining in the firmament, are thought not onely to haue bane
created for the seruice of men: but also for the distinguishing of
times and seasons, of dayes, monethes and yeares, and for o-
ther ends also, which are priuie onely to Gods secret counsell: spe-
cially for that our Lord Jesus, iudged not the superstitious Pha-
risies (notwithstanding his soore denuntiations of woes against
them) altogether deserving reprehension: nor utterly blamed
the Saduces for their diligent obseruation of the Weather, &
marking the face of the Firmament giving iudgement: that if
the coulies of Heauen were such and such, then semblable to bee
the surces of the seasons. As, if it were covered with red clouds
in the evening, that then men shoulde be in expectation of the next
dayes bright clearenes. Which ceremony of theirs purchased in
proesse of time such credite and beleefe, that it grew into a com-
mon and familiar Proverbe:

What man can say of certaintey.

The Evening this doth signifie.

CHAP. IX.

The good and euill which Blazing stars doe prognosticate, and
beteoken.

As it is receyued for an vndeubted truthe, that Comets carry
with them a Prognostication of some strange wonder: so
on the other side, it hath beeene precisely noted, and by bus obser-
uation confirmed, that they threaten some eminent euill & mis-
chief: for which consideration a Blazing Starre was called, a
signe of Heauen, A Token of great seare, by which name ex-
cellent men, Authoers (I misane) or Writers of singular lear-
ning and iudgement haue learned it. Not that the Blazing
Starre is to be feared, as if it could doe harme vnto man, but because
the omnipotent God, and guide of the heauenly hosts, by the
same (as by a burning beaute) gineth vs warnings & Watchwords
of

of afterclaps and punishments: and to assure vs, that heit is, any
none besides him, that is uniuersally to be feared, not with a ser-
uile, but with a stiall feare. Considering, that he hath peremp-
tory power ouer the whole man, body and soule, vpon which
parts he consisteth: and is of abiuty to iudge vs to temporall
chastisement for our amendment, or else to condemn vs to eter-
nall destruction, as instruments of reprobation.

But to retorne to the Prognostications of Comets or
Blazing Stars, it is found by authority, that in the time of
Charles the Emperour, surnamed, the Great, a Blazing Starre
appeared, in the contemplation whereof, the Emperour having
his eyes earnestly bent, and constantly psonually thereupon, at
length he was rapt into a great astonishment, touching the signi-
fication of the same. And sending for a Phylosopher, named
Eginard; conferred and reasoned w^t and fro with him about this
Starre, saying in conclusion, that the appearing thereof did
threaten vnto him some miserable calamity. Whiche the Phy-
losopher hearing, to the entent that the Emperour shold not be
more amazed then neede required, he rehearsed the saying of the
Prophet in these words: *A Signis cœlum nolite metuere*, Fear
yee not the signes of Heauen, and let not the visions of the firma-
ment strike terrors into your hearts. Whiche sentencie the Empe-
rour not mistaking, gaue him thanks for that comfortable coun-
sell, saying: That he remembred the duty of a Christian man to
be this, namely, to stand in feare of nothing, but onely of him,
who both created vs, and also this Starre. Whiche notable speach
of so famous an Emperour, gaue him a sensible instruction, why a
Blazing starre may be called a token of terror, or a signe of hor-
rible feare. Plinie also (many yeare past) affirmeth, a Comet to be
a terrible Starre, and so inclined to destruction, that it deserved
to be called mortall: as in the ciuill commotion, which was in
the time of Octavius his Consulship, and also in the warrs be-
tweene Pompeius and Cesar, many probabilities are to be ga-
thered, or rather, many verities to be attouched. To the words of
which, Plinie, Virgill (the Prince of all Poets and Plinies Prede-
cessor) alludeth in this wise:

More flushing flames of lightnings cleare.

From cloudes shine not below;

A Blazing Starre
threateneth
destruction.

Not

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Nor Blazing Starre, whose burning beames,
Some fatal fall doth shew, &c.

And the same Poet in another place, inserted these
wordes.

Strange starres did shine from skies in darkesome night,
And flakes of fire did fill the Ayre with light;
A Blazing starre with siluered strakes did shine,
And made mens hearts for feare away to pine.

Whom the Poet Lucane imitating, and setting before him,
as a presidient, for the obseruation of order, didst these termes and
phrases of speech in his Poems.

Not Blazing Starre with glimmering strakes of light,
And lengthned haire of colour red and white,
Which brings to men (as many make report)
Destruction dire in lamentable sort.

Wherby it is to be gathered, that those kinde of Writers
were not ignorant, that a Comet or Blazing Starre, did most
commonly presignifie and shew some imminent mischiefe,
whch in tract of time came to passe, and thereupon grew in use to
be called, A terrible or fearefull Starre.

The mischiefes which Blazing Starres forewarne to ensue.

CHAP. X.

For so much as it is declared already, that Blazing Starres al-
ways signifie nothing else, then the approaching of some
pernicious and mischievous thing, likely after to ensue: it re-
marqueth, that this question be demanded. What maner of
evils they be, wheres Blazing Starres are premonstrations,
and shewtokens? Whereunto I make this answere: That as
Blazing Starres are diviners, so are their effect and evils which
they signifie not all one, but sundry and differing. And so; so-
much as the varietie or diversite of them is to be considered: ther-
fore it is necessary, that the effectes which follow suchcauses, be

Of Blazing Starres.

accordingly conjectured.

Some holde opinion, that it is to be marked, which way Blazing Starres shoothe their light, because (say they) that part of The observation of the earth seemeth to bee threatened, towardes which the Comet casteth his beames thickest and most directly. Againe, it is to be noted, from what Starre they receyus theyz force, and whence proceeding, their influence, what things they resemble, and represent in likenes, and in what places they appeare.

Furthermore, to touch the effects of Blazing starres, experiences manifold and innumerable haue sealed this for a trueth, that sometimes they signifie barrennesse of the earth, sometimes the sicknesse of the plague and pestilencie, sometimes dearth, and scarcitie of victuals, sometimes great windes and tempests, sometimes extreme heate, sometimes Earthquakes, sometimes the proued trubynge of waters beyond their bounds and banks, to the drawing and losse of the land, sometimes seditions, insurrections, euell commotions, tumults and battels, sometimes chaunge of Kings and Kingdoms, alterations of common wealthes, and such slaughters as seldom are scene: with many more calamities infinite and innumerable: insomuch that Lucane the Poet thought it no matter of doubt, but of assured certainte, to call a Blazing starre, such a Starre as changed the state of Empires, and wrought the alteration of principalities. His verses follow in this order.

Strange Starres were scene in darkesome nights,

The Heauen was on a flame:
And flakes of fire like burning brands,
Sore lights in skies did frame.
The fearefull Starre which blazeth bright,
And spreades his beames abroad,
And changeth Kingdomes in the World,
In thi ayre aboue abode.

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Sundry examples and testimonies, declaring the diuers and manifold mischieves, which haue followed the appearing of Blazing starres.

CHAP. XL.

Least any man should thinke this more fabulous, and a very forgery, because I haue sayde thus much, and that vpon the opinion and authority of other Writers, that diuers Blazing stars presigne and give a soze warning of diuers mischiefs and euils like to come, it saemeth unto me an enterprize worth my labour, to set downe in a few words, and the selfe same agreeing with the true reports of Histories, the assertion aboue mentioned not to be imaginaceous or faigned. Wherein it shall not seeme a matter depending vpon necessity, to runne through all particular examples, and to make an vniuersall repetition of testimonies from the Worlds Creation, (which passeth the capacity of my wit to comprehend, because they excede in multitude) But it shall rather be sufficient, and much more profitable, out of many to gather a fewe, and such indeede, as Anthors (most worthy of credite) haue set downe in their Works and Treatizes.

A short enumeration or rehearsall of mischieves which followed the appearing of Blazing starres. And first of all to beginne with the noblest Writers, and best approued: Who is ignorant, that after the appearance of a Comet in the time of Iulius Cæsar, not onely ciuill warres followed, in manner most lamentable, but also the death and murthering of Iulius Cæsar his owne person, which was most vsurped with 23. yeares of age, was assalTED, and set vpon bearing of Blazing starres. C. Cassius, Marcus, and D. Brutus, and being go:ed through and slayt with 23. wounds, in the Court of Pompeius despitefully perished, whereof P. Virgilius, Lucanus, Plinic, Suetonius, Appianus, Plutarchus, and diuers other Writers of great authority are witnesses.

What should I linger long in the repetition of those strange tempests, of snowes, haples, inundations of waters, and other like calamities, that followed the appearing of the same Blazing

Of Blazing Starres.

zing Starre: Which F. Horatius doth not nakedly describe, but singularly set downe with a kyns complaint.

Who knoweth not, what an unspeakable desolation, and wonderful ouerthow of Hierusalem City, followed after the appearing of a certaine Blazing Starre, which was seene in the ayre, (Iosephus and Eusebius faithfully affirming no lesse) by the space of a whole yeaire, burning with flames of lamentable destruction?

The selfe same miserable massacre and desolation followed shortly after this Blazing Starre, which the Lord himselfe, the Father of all mercy, and Judge of all reuengement, did not onely foreshew many yeaeres, ere it came to passe: but also wept for very sorrow of heart, as he was prophesying to Jerusalem, her sharpe Visitation. For our Saviour Christ (as the Evangelists testifie) beholding the City, wept ouer her, and sounded as it were, in her ears this sorrowfull sentence: If thou haddest known (saith he) in that thy day, those things which belonged to thy peace, and now are hidden from thine eyes, &c.

Did not the death of that most godly and religious Emperour Constantine, follow and issue the appearing of a Blazing Starre, which was seene A.D. 304. being of an unaccustomed big-
nes, & of no lesse horrour to behold? And did not therupon likewise follow an exceeding dangerous insurrection in the Empire, wher-
in (among many murtherers) the Emperour Constantius was spoy-
led of his life in the Castle of Helena, not farre from Spaine.

A Blazing
starre appea-
red before the
Emperour
Constantine.

In the yeare 444. a Blazing Starre was seene, which as it gaue prefigurations & foreshewings of afterclaps, so did there ensue most miserable slayters & calamities, specially in France, and not long after Collen (being assalted & besieged of the Hunnes) was ranlackt, spoiled, and made even in a maner with the ground: and the most Catholike Emperour Martian, was in a conspiracy of his own subiects (contrary to the religious oath of allegiaunce) murthered and made away at Constantinople.

After this appearing of a Starre, in the yeare of our Lord, 584 there followed such an inundation of waters, in every place of the land, that it was auerred and believed, a second deluge or universall flood, to haue bene prepared for the drowning of the whole World. After that ensued in Italie, so hote a pesti-

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lence, that within the compasse of a little time, many thousands dyed in manner most lamentable. Not long after that, Rome was maruellous fested of the whippe: for the Lombards laying siege against it, inundation of waters, with other notable calamities for warned by a Blazing starre. made hauecke thereof out of measure. Upon the fagle of which sharpe punishment, therewerke a worse: for the Sarazens rose vp with sterne lookes and bending browes, compelling the third part (almost) of the World which professed Christianitie, to fall to Apostasie, and to take part with them in their damnable sea of diuelish Idolatry, and detestable vagodinette.

A Blazing star appeared before the death of Caro-
us Magnus. In the years of our Lord eight hundred and thirtene, there was a Blazing starre scene most strange and terrible, whereupon ensued the death of that most Christian Emperour Carolus Magnus. The Sarazens assualted Italy, and with violence of sword and warlike Enginges, overcame and preuayled: not without the ruine of many a beautifull building, and shedding of much bloud.

A Blazing starre which felled after the appearing of a Blazing starre. In the yeare of our Lord, 1284. there appeared a Blazing starre, which did portend a manifest shew of much mischiefe and misery: so in the yeare of our Lord, 1302. next ensuing, that memorabile and bloody battell of Flanders was fought, which to the Frenchmen principally ministered occasion of many a lamentable Alas: so in that battell, the floure of the French Armie, meane the chieffest in place and countenance, and the gemme of all their glory, went to wacke, suffering death no lesse ignominiously then tyrannically. And after that, Rodulph the Emperour, making siege against Verona, sustained great losse of his best appointed Souldiers, the Switzers, whose bloud embred the blades of their enemis, their bodyes lying vpon the ground ghoueling and senselesse: and the Emperour himselfe fighting against Albert D. of Austria, was slain, only Emperour elected but not crowned. Now, what manisfolde miseries and mischiefes, a Blazing starre which shotteth vpward, the head hanging downeward, doth betoken, may soone be perceyued, & known by the experiance of a Blazing starre, which appeared in the West, and tooke his course towards the North, which Starre was scene in the yeare of our Lord, 1363. The woes whereof this Starre gaue foreknowledge, fell vpon the Frenchmen, to their no small smart, and lamentable unlukinessse.

Of Blazing Starres.

For in a soughghton field against the Turkes, howbeit, out of the compasse of the French dominion, they were discomfited and ouerthowrone, a hundred thousand of them slaine with the sword, among which number was the Duke of Burgundy, who with the rest, lost his life without recovery.

Not long after which insoylunate conflict, namely, in the yeare of our Lord, 1406. Lodouicke Duke of Clarence, and brother to the French King, was murthered at Paris most trayterously, and frandulently: the losse of whose life was death and destruction to a great number.

And (that I may grow to an end) who doth not remember, what grieuous calamities did follow the appearing of a Blazing starre, in the yeare of our Lord, a thousand four hundred threescore and twelue, in the Moneth of January, ouer Colen Eastward, to the terror of the Beholders, and astonishment of the bearers? There followed hereupon, in the Summer next, and immediately ensuing, a maruellous heate, engendred every where in the earth, which was of such strength and bemeancie, that in some places, the first burst out, and cast vp with it, even the very sand and grauell. Hereupon followed, not here and there, but every where battels and murthers, mortall maladies, loathsome sicknesses, most noysome and infectious: yea, so horible, that I want witte, eyther in writing to leaue them witnessed or by utterance to make them manifest. At which time also, (the right renowned Charles Duke of Burgundie, passed many warrelike aduentures, and atchiened many a Martiall employte, to his no small commendation, and encrease of deserved praye, notwithstanding the successe of battell is doubtfull and dangerous.

In the yeare of our Lord, 1408. there appeared a Blazing starre, which as in sight it was wonderfull and terrible, so it betokened mischiefe no lesse innumerable, then either to heare, see, or recount is most lamentable: For not many dayes after, Luycke fell, and certayne men to the number of 40. were cruelly slaine. About that time also, (the Prussians entring battell against the King of Poland, were soyled, & a slaughter, the like not heard of) made of them in the conflict. At the same time also, was the Councel at Pisa dissolved by a schisme most danable, the cause further mischiefs which haue followed after Blazing starres.

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their conuocation and meeting, being for the making and confir-
ming of buntie.

Thereabout also began the Church to be yll appayde, and to
stand in hazard of haucke: whose present assynt Sigismond
the King of Hungarie shewd himselfe to be, in such sort with va-
lliancie of spirit, that he myght meritoriously chalenge to be surna-
med, The most Christian King. Thus farre touching the e-
uils, yea the heapes of euils which blazing starres have profended
obserued by experiance and tryall to be true, by the event & falling
out of many misfortunes, which both long agoe, and also of late
haue happened. It remaineth that we know, whether they bee
not tokenes also of some god, which although many vtterly
deny, yet neverthelesse reade our further iudgement.

the conclusi-
on of this
chapter.

Whether Blazing Starres, doe not as well betoken good,
as ill.

CHAP. XII.

azing star-
pernaturall
gnes sent
on God. **H**aving before declared, by reasons not a few, and proued also
by examples of veritie and trueth, that blazing starres (for
most part) are presignificant shewes and tokenes of some
mischiese and euill: me thinkes I haue one asking me this que-
stion. Whether Blazing starres are not tokenes of god, as they
are signes of euill? To whom I make this resolution. First, so
farre forth as blazing starres be supernaturall, there saemeth in
this matter to rest no donbt: because Almighty God, in the un-
searchable profouditie of his wisedme, is wont by the appearing
of Stars, to give signes to his beloued seruants (whom no doubt
he hath soore elected to salvation) as wel of joyfull newes as also of
heavy tiddings.

he Rainbow
perpetuall
surance of
ods faithfull
omile. For, hath he not by the rising of the Rainbow, in the clouds of
heauen, sealed security and want of feare to the world, from being
drownd, as somtimes it was in the dayes of our great Ancients?
Did he not by the retrocession and backward going of the Sun
(contrary to the order of his course) signifie vnto Ezechias, that
his life shold be proloned, and the number of his dayes were
augmented? Did he not also signifie vnto all nations, that the
light

Of Blazing Starres,

light was come into the World, which should shine in darkness, namely, Jesus Christ to be borne for the salvation of all people: which thing he would haue testified by the appearing of a new Orientall Starre, visible to the eyes of the Wisemen, and glori- dully glistening: Euen so doubtlesse, there is no cause, why the sight of a Blazing Starre should not bryde in vs, as well hope of some good, as feare of some ill, according to the place and time, where & when it appearath, since it is sayde, Fear not the signes betokening of heauen which the Gentiles feare; because the lawes of the people are vaine. Why then should we stand in feare of those things, which haue not in them power, eyther to do good or harme? Again so far forth as Blazing Stars are natural, it is not to be doubted, but that the appearing of them may portend, and foreshew some good; which is no hard or intricate matter to declare, as well by reason, as also by example.

For insomuch as blazing Starres are made of fve Planets, as Abienus affirmeth, namely, of Venus, Iupiter, Mars, Saturne, & Mercurie: and that those blazing starres which are made of Venus and Iupiter, are principally the best and luckiest, it cannot otherwaise be, but that blazing stars, those specially which haue their influence from Venus and Iupiter, shold sometimes betoken good, and not euermore euill. An example of good credit may that Blazing starre, which when it appeared, was iudged so happy and fortunate to the Emperour Cesar Augustus, that then it was begun to be worshipped in the Temple of Rome, and no where also throughout the whole world: because the Emperour beginning those shewes & Pageants triumphant: was by the appearing of that star seven dayes continuall in the Region of heauen, put in hope and expectation aforward, of exceeding great felicity and happiness to ensue: which undoubtedly hee obtained in such sort and manner, that none in regiment was counted happier then happy Augustus, as none was named better then the good Traianus.

Moreover, vpon the appearing of that star, there bredde in the minds of the Commonalty an opinion of great reverence, to wit that by the blazing star was signified, the soule of Cesar, to bee receyued to immortality, and to enjoy among the Gods abundance of blessednes: then whiche signification, they believed no- thing

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thing more toyfull or comfortable. So that we see both by reason and example, that their conjecture and opinion doth not alwayes deserve beliefe, whiche say that blazing Starres never appeare, but thereafter followeth some mischiefe and ill. Touching which matter, moare might be sayd to the increase of comfort, and the drivinge away of despayre from the hea. ts of thy people, then we are dispesed at this time to call to memory.

To what Countries, and to what persons blazing starres doe principally betoken ill.

CHAP. XIII.

The question is asked, To what Countries, and to what people specially, blazing starres threaten mischiefe. Unto which demand doubtlesse, I might think no certain answer can be made, because all blazing starres are not alike, neyther haue their generation from one and the selfe same cause: but some of them are naturall, other supernaturall, and proceeding from God in the height of the heauens.

Againe, they are without difference, so doubtfull in their significations, that Lucanus supposeth their influence to be so general, that the beholders of them, eyther on Sea or Land, cannot assure themselves of safety: and therefore they are universallly to bee feared.

Blazing stars
are universallly
to bee feared
both on sea
and land.

Unto whose opinion I willingly assent, when blazing starres (supernaturall, and proceeding from God) do appeare. For this is of a certainty, that it is Gods wil, by them to betoken and threaten some ill, to all persons in generall, which having offended and done wickedly against the prescript of his holy Law, withdraw not themselves from that puddle of pollution and filthines, wherein they wallow: but continue a life laden and overcharged with al manner of mischiefe: whom he of his singular compassion and clemencie, would revoke from their sinfullnesse, by the vision and sight of blazing starres, as it were by horrible threatenings and reuokements, that by reforming their abominable lives, they might frame their conversation acceptable in his sight, according to his unspeakable bountifullnesse, long suffering, and patience, who still looketh for repentance before he taketh vengeance. As may manifestly be gathered, by his dealing with the Hierosolimites, whom

Of Blazing Starres.

Whom he admonisheth of then which it pisse, by a most horrible Blazing Starre, of a whyle yeares apperaing, dayly looking wher they would be warned, and well appoynted with pretence, to prevent Gods sharpe punishment.

But touching naturall Blazing Stars, Phyllocephers and Astro-nomers have otherwise iudged, howbeit, neilther they shall at any time arpeare without the singular sufferance of God, or some notable cause worthy remembrance. For my selfe, thus I say, that as I am not of beleafe, that they be token and preue in working as the Astrologians dreame: So I do not bitterly condemne such as hold it much materiall, & greatly to be regarded: toward what part of the world they shot and cast their beams, from what Stars they draw their influences, and soze in what similitude and like-nesse they appere, what colour they carry, at what season of the yeaer they shew, in what place, vnder what chyntiall signes, and vnder what Planets aspect. For some there are, which hold this opinion (though grounded vpon no kind of reason) that a blazing Starre, bearing the likenesse of a Lute, Harpe, or semblable instrument, betokeneth somewhat to Musicks and Minstrelsies, and to the followers of such vanities. So likewise when they carry this representation of that, to haue in their likenesses semblant significations.

Againe, other are of this iudgement, that such Blazing Starres as appere vnder Saturne, are of a leaden colour: vnder Jupiter The colour of white: vnder Mars, red: vnder Sol, Golden: vnder Mercurie, light azur: Whereupon it is thought no hard matter, to tell what they signifie in nature generally. Howbeit, to persons placed in dignitie, as to Popes, Cardinals, Bishops, Emperors, Kings, Lukes and such like as are of place and countenance in the Commonwealth, they shew some euill: Wherein as I hold it reverence to be silent: so were it ouermuch boldnes and presumption to be medling. What sheweth therefore may be sayd in this point, let Astro-nomers shew their running.

How and what way Blazing starres are forewarning of sem-
what to come, and offorce so to doe.

CHAP. XIV.

Although it may shew diversely and many wayes probable,
that blazing Starres so shew somewhat to iudge: yet not
with-

Blazing Starre
naturall: p-
peare at Gods
appointment.

Blazing Starre
appearing un-
der Planets.

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with standing it is not necessary, that we shoule beleue (as the Astrologians rashly hold opinion) that they can be signes or tokens of that thing, whereof they are no cause. For a blazing star cannot be eyther the cause, or the effect of warre or death: albeit, it prognosticate and foretelleth (as a signe seem a natural cause) both the one and the other.

It may be (I will not deny) the cause after a sort: as if that which is the cause of warre and pestilence, we suppose also to be the cause of the blazing starre.

Blazing stars
are after a sort
the cause of
warre, pesti-
lence, &c.

As when abundance of vapours are drawne vp into the aire, which being kindled and set on fire, there followeth and ensueth the generation of a blazing starre, and infection of the aire, which breedeth plague and pestilence, moving mens minds to mutinies, through the increase and plenty of choller stirred vp in them: whereby they runne with maine force to harnessse and weapon, and so to battell and blaudshed, not seeing in them any rule of reason, restraining them in this their rashnes. Hereupon (as it is not unlike) spring commotions in kingdomes, and mutations of Common wealths, then destructions: for, A realme divided within it self, being vnable long to last, must needs come to losse.

Furthermore, seeing that the generation of a naturall Blazing Starre, imponzeth that in some place hath bene great heate and drought, (for otherwise such store of matter as is required towards the engendring thereof, could not be drawne vp:) it is wont to come to passe, that blazing starres doe commonly threaten harrenesse to Scotland, and not to Fenny Countries.

Soold, because it is likewise knowne, that by sortes of Starres, many enuenomed and infectious vapours ascend, it seemeth credible that a blazing starre is a forewarning of a following pestilence, engendred through the ayre, bearing choked and poysoned by vapours of such quality. By which means in like maner, drought setteth mens hearts on fire, and driueth them forward to fall at Urise, blazing, battell, and blaudshed: it troubleth the braine, estrangeth the seases, and thus ariseth seditions. To conclude with the purpose, it is not greatly necessary in this declaration, to use longer delay, since I am of this beleue, that God (of the abundance of his loue towards vs, which is unmeasurable) by nature, as a meane of meete instrument, causeth such and such blazing starres

Blazing stars
foretokens of
barrennesse.

Blazing stars
foretokens of
pestilence and
mortalitie.

Of Blazing Starres.

to appeare: to the intent, that he might by them (as by premonishments and soze warnings) put vs in mind to remen ber, that it is time to start from sinne, and to p^rpare our hearts with repen- tance, for preventing of those sharp and smarting whips of Gods vengeance, which by such Blazing Starres, at Gods commandement, are threatened. For he never o^r very seldome, since the crea- on of the world plagued any people: but he sent among them some signe thereof, for their preparation to penitence, as in holy Scrip- tures it is at large declared.

Why Blazing Starres do specially betoken ill to Peeres, Po- tentates, Rulers of Realmes and Commonwealthes, &c.

C H A P. XV.

It is the opinion of some, though erronius, that blazing stars do specially betoken ill to Princes and great men, and to their Kingdomes also and Realmes threaten some mischiefe: in such wise, that it hath beeene obserued and marked, that no blazing star almost hath appeared, but either death, o^r else some ill hath hap- pened after, to some noble personage in the land; as by our former examples it is left verified: which made Lucan the Poet to write of them, in this wise:

A Blazing Starre in sight most strange,
The state of kingdomes, which doth change.

But it is here demanded, what the cause should be, that Blazing Starres do specially betoken ill to Emperours, Kings, and such like noble personages? I answer, that there is none other cause, as they suppose, so farre forth as Blazing Starres be na- turall, then because such great estates and Peeres of Realmes, li- Why Blazing stars betoken
ving more delicately and untemperately then other: are sooner ill to Peeres
subject and surprised with corrupt and empoysoned ayre: and so and Poten-
they carrying close within them, and secretly nourishing the cause
of ill in themselves, being unpatient and not able to indure
the working of medicinable receiptes, quickly perish and mis-
tarie.

A Treatise in generall

But so farre forth as Blazing-Staetes are supernaturall, and as they haue their proceeding and bring from the omnipotent God, it is thought this to be the cause: namely, that God is preparing a plague against them, that the blacke tents of his indignation are pitching, that the weapons of his vengeance are whetted against them, whereof he giueth forswarnings, like a most mercisfull Father: to the end they might understand, that the cause of this Gods iust dealing, (being sins and wickednes,) is either in Princes themselues, or else in the people vnder their vngoverned government in consideration whereof, as well prince as people might see the horre and abomination of their owne sinfull liues, and flye to repentance, whereunto God so fetherly would win them by forswarnings. That according to the example of that holy King, they may lift vp both hearts and hands to heauen, saying: Enough now Lord, lay thy hand. It is I that haue offended: it is I that haue done wickedly: as for these innocent sheepe, what harme haue they done? Furthermore, to whom doth a Blazing Star betoken somewhat to follow, if not to the King? For in that it signifieth somewhat to the Realme, it must extend emen to the person of the King, who hath the rule and government of that Realme: because he is a King by his Kingdome, and because the wickednes of the kingdome, is reputed the wickednesse of the King, who either by his example giueth occasion of wickednesse: or else hauing power and authority to suppose sinnes in the people, neglecteth notwithstanding the due execution and administration of iustices: so that the saying of the Apostle is most certaine and vndoubted: that, All those whom God hath placed in authority, giuen preheminence vnto, are tyed to the necessity of this heauy reckning, not only to stand accountable to almighty God for their owne, but also for the soules of all such ouer whom they haue charge. And therefore right aptly spake that most wise and worthy King David to all Kings, (and vnder their title, to all such as excell other in office & dignitie:) And now ye kings (saith he) understand, be ye learned which iudge the earth, serue the Lord withfearc, &c.

And thus farre touching this matter, which though it be but bluntly and shortly delivred, yet is it to be marked.

The wickednesse of the people is imputed to the Prince.

A heauy reckoning for such as are in authoritie and office.

Of Blazing Starres.

Of a certaine Blazing starre which appeared in the yeare, 1531. the 19. of Sept. at Mentz, a City in Germany, and was sensibly seene likewise in other places.

CHAP. XVI.

A Question is asked, what that Blazing starre which was seene in the yeare 1531: might signifie, and to whom it is a foretoken of some euill to ensue. In answering whereunto, I would to God, I might not tell the trath so directly, as I did of an Earthquake 3. years past, the effect whereof, the City of Mentz, not without trembling fasted. The Blazing starre which appeared, 1531. betokenes a heauie burthen of vengeance, not onely to the State temporall, but also ecclesiasticall; yea it threatneth a plague to the whole world. The fashion and likenes thereof signifieth no leſſe, for it was to see to, in forme of a boome, or a bundell of rods: whiche figure of a rod, we doubt, forwarneth us of that rod, wherof the Lord speaketh by the Prophet: I will visite their iniquities with the rod, and their sins with stripes. For Almighty God beth for more certaintey of forewarning, to giue vnto signes and tokens, the likenesses of things signified, and betokened. As for example.

At what time his will was to forewarn the Lewes of the Babylonian captivity, he speake thus to Ieremie the Prophet: Make thee fetters and chaines, and put them about thy necke, &c. Therby to signifie their captivity. So the same God, gaue a sign in the ayre of Titus and Vespasian, his huge host against Ierusalem, to lay it waste: armed men with speares and lances, running to and fro in warlike wise, whiche though they saw manifestly, yet ceast they not to live as they were wont, most wickedly, the vengeance of God falling vpon them, which by those forewarnings was prophesied.

In the yeare, 1500, there was seene falling from heauen vpon mens garments, Crosſes, and threſe appeared in ſensible manner, as certaine signes what ſhould after come to passe: namely, that bloody battell betwene the two worthy Princes Rupert the 3. son of Philip, Pallegrave of Rhene, and Prince Elector, and the noble Prince Albert, Duke of Bauaria: the enſignes of the one hauing blacke croſſes, & the other red: ſo that in the yeare 1504. was fulfilled that which in the yeare 1500. was foretold.

A ſtrange ſign
and wonder
forewarning
of a bloudie
battell.

A Treatise in generall

Wherfore it is to bee feared, lest the Blazing Starre which
was seene in the likenesse of a rodde, threaten vnto vs that rodde
which the Prophet spake of, wherewith God is purposed in in-
justice to visite the wickednesse of the people. For if this Blazing
Starre bee natural, we shall perceyue nothing in it, whiche betoken-
eth not some great evill. First, because it blazed so euern from
the West to the North, from whence (as witnesseth the Pro-
phet) all mischiche doth precede, hauing neverthelesse an as-
pect into other quarters of the world, terrible & thretning enough.

It was variable in colour, sometimtimes pale, that is,
Leaden and Saturnine, sometimes Red and Martall. More-
over, in so much as it continued (by the auerment of Astro-
nomers) vnder Saturne and Mars, Planets and Signes of vn-
luckie influence: it semeth to betoken not onely vnto one, or
two Countries, but to the whole World, famine, warre, and
pestilence: for it blazed most terribly into all parts of the world.

Furthermore, if the same Blazing Starre were supernatural,
and immediate from God, contrary to the course, and order of
Nature, it might not otherwise be thought, but that it betoke-
ned to the world much misery and wos: for God thereby signi-
fied, that his vengeance was to come vpon all wicked world-
lings, and vpon all such persons, as (to their impenitence)oynt
continuance in sinne.

Now, who hath the face to say against this, that the Worlde
hath taken such a surset in iniquitie, and is become so drunken in
all abomination, that Gods mercy is changed into iudgement, &
his patience into punishment, his loue into wrath, and his kind-
nesse into fury: in such wise that it may be supposed, God to
speake vnto vs by this Blazing Starre, as it were out of a cloude,
in this manner: The end of all flesh is before me. The whole
earth is filled full of their iniquity, and I will sweepe them away
from the face of the earth. For they haue all played the start backs,
they haue walked in the by-ways of wickednes, and are becom-
vnprofitable: insomuch that there is none that doth good, no not
one. Whiche as none can deny, so I thinkie none dares but thus
confesse, that the Blazing Star seene in our Horizou, betokeneth
a common calamity, considering how iniquity doth abound in a
places, and that sinne is growne to a perfect maturity and ripe-
nesse.

ll mischiche
commeth
om the
North.

supposed
teach of God
expressing his
ath concei-
ed for ini-
uity.

Of Blazing Starres.

note whiche God of his mercy giveth us grace to amend, that we
feare not the heate of his consuming anger, wherest hee hath sent
vs a fozewarning.

Whether such euils as Blazing stars betoken, may by any meane
eyther be preuented or auoyded.

CHAP. XVII.

I remayneth (most puissant Emperour) he premisses consider-
ed, that your Maiestie taking the King of Ninivie for an ex-
ample, ist vp from your seate of Royalty, and putting on sackcloath
together with vs your people, ist vp our hands and hearts to hea-
uen, praying to God most heartily, like humble luters.

Ne w who is so blunt of iudgement, and dul of vnderstanding
that seeth not that the confession of offences, the repentance and
contrition of heart, the humbling and submitting our selues both
in soule and body vnder the mighty hand of the omnipotent God,
will pacifie and asswage the fiercenesse of his fury, and so spare
vs in compassion, through vnsained repentance, that wee perish
not as outcastes from his fauour.

Why should we not haue this hope and confidence in God,
considering that to the penitent Ninevites he did not shutte the
gates of his compassion, but seeing their conuersion and forsa-
king of sinne, with the denyall of themselves, and all goodnes in
them, he receyued them againe to mercy, from which by their
sennes they were before excluded.

Furthermore, it is not needefal that we stand in feare of the
celestiall Signes, because without God they haue no power at al
to preuayle against any people; but being his servants, are at his
commaundement, from whom all stars and all creatures haue
their office and ministerie. To conceyue terror and feare therefore
at the appearing of a Blazing star, as betokening some euill like
to follow, it is extreme madnesse: let vs rather tremble at his al-
mightynes, and feare the consuming flames of his iustice, who is
the Creator and maker, not onely of Blazing stars, but also of the
Sunne, Moone, and Planets, yea of reasonable man.

And let vs not thinke, but that God, who framed the
whole

God doth not
exclude the
penitent from
the throne of
mercy, but re-
ceieth them
to his mercy.

A Treatise in Generall

whole world, the heauenabue, and the earth below, i. able (as he made them) so to rule them: for at his commandement are all things within the compasse of the Heauen, be they Starres, or whatsoever else: so that he can, according to the greatness of his power, which filleth all places, chaunge and dispose them, after his owne pleasure: yea the threatening tokens of his iudgement and vengeance, will he turn into forbearance and forgiuenesse, if we penitently neglect not (as did the lewes) the time of our Visitation: For they being warned by many wonders, and among others, by a Blazing Starre, of no lesse horour then continuall: lay slugging in the Couch of security and carelesnesse, and not regarding the threats of God for sinne, either of willfull blindnesse, or stout stubbornnesse, counted those tokens of Gods unsufferable wrath, elementarie apparitions, and toxes marelly contemptible.

But let vs not suffer our selues to be lulled a sleepe in the cradle of sensuality: Let vs not be drunken with the reges of their abomination: Let not the vanities of our owne hearts so bewitch vs, that we fall into a selfe loue and liking of our owne selues, neglecting the preferred time of grace and leving kiudnes lest God deliuering vs cuer to reprobation in his unappeaseable displeasure, plague vs with the same rod of reuengement for our ungraciousnes, wherewith hee tooke vengeance byon them for their willfull stubbornnesse. Which that it may not come to passe, let vs in time turne to the Lord, and in due season take his fatherly admonitions, as ready meanes to lead vs to repentance and the auoyding of the scourge of destruction, wherewith he punishest the impenitent. From the which deliuer vs O Lord God.

To the Almighty, Euerlasting, Inuisible, and onely wise God, bee All, aboue All, and in All, all Laude, Honour, Glorie, Dominion and Maiestie for euer and euer, Amen,

FINIS.



